COLLEGE DEPARTMENT.

Send Subscriptions and Donations, for the University, to
ELDER JOSIAH KEIM,
LOUISVILLE,
Stark County, OHIO.

Do not forget your obligation to the College, and remit at once what you have promised to pay.

The canvassers for the College are meeting with some encouragement, and there are hopes of getting the remainder of the money needed for the payment due on the first of December.

A few brethren are open hearted and ready to do all they are well able to see the College through, but it is astonishing how many there are who look so lightly upon the interests of the church.

What astonishes me most is that people who have been redeemed as we suppose by Christ, feel so little guatitude for what they have received that they will not consent to render the little assistance that is necessary to lift the College up high and dry and prosper this work of the church. There are thousands of dollars standing back, ready to help the cause of education when it once is going all right. People in general seem to have a horror against helping a thing that needs help, and then too what they have belongs to God whom they are supposed to serve and obey.

How to Use Satchet Powders.

BY MRS. M. E. LAMBERT.

Just now at the approach of the holiday season there is a general desire or craze for satchet powders, those dainty yet luxurious perfumes which are easily and effectually used in all the novel creations for home decortion, and even in charming dress fancies.

Dozens of methods have been recently introduced, in which these delicate and refined odors may be utilized. Every lady has her pot-pourri jar in which she throws the petals of fragrant blossoms, and a choice variety of the delightful sachet powders added to the other sweet scents, convert the mass into a regular cashmere bouquet.

The satchet powders can be correctly placed in everything made with lining, or in each article to which a tiny sachet-bag can be secured or fastened by a loop, bow, or knot of ribbon.

In satin covered, richly decorated down pillows the powders may be thickly scattered, in sofa sachet-bags with hand-painted designs, in hanging bags, in pin cushions, in lined table covers, window, piano, and mantel lambrequins, in lamp mats, and also in decorated panels of satin, plush, or velvet, painted or embroidered.

Bosom sachet-bags are used in place of the bag of camphor to prevent the taking of infectious disease, and ladies now carry lovely bags in which their handkerchiefs and scent bottle may be placed, and later on, all the fancy muffs of silk, satin, velvet, plush and lace, will be scented with the favorite perfume of the owner.

Quaint ornaments for the corners of chairs are laden with perfumes and perfectly charming are the clusters of small bags in various colors, in bits of ribbon, plush or velvet, suspended by narrow ribbons from lace curtains or gas fixtures.

Then there are boxes made for holding gentlemen's collars and cuffs, satin lined and perfumed, and brush cases, glove cases, mouchoir cases, fancy slippers for the bed room, night-dress cases, jewel cases, and beautiful cases for holding photographs or fancy pictures.

The new book covers for protecting the outside of valuable books are perfumed, and so are baby baskets, work baskets and other dainty baskets, or hanging fancies for holding scraps or odds and ends in bed rooms or library.

The most lasting and delicate powders are Colgate & Co's Cashmere Bouquet, Caprice, Heliotrope, West End, White Rose, Violet and Ylang-Ylang.

If you cannot obtain these Powders, send to Colgate & Co., 55 John Street, New York, 25 cents in stamps, and they will mail you a package of Powder sufficient to perfume several holiday gifts.

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THE SAVAGE WAY.

How the Indian Treats an Injury—Old Time Methods.

The savage is emphatically the child of nature. He lives close to nature, his only education is gained in nature's school.

When the Indian receives an injury, he does not seek a cure in mineral poisons, but binds on the simple leaf, administers the herbal tea, and, with nature's aid, comes natural recovery.

Our rugged ancestors, who pierced the wilderness, built their uncouth but comfortable Log Cabins and started the clearings in the woods, which in time became the broad, fertile fields of the modern farmer, found in roots and herbs that lay close at hand nature's potent remedies for all their common ailments. It was only in very serious cases they sent for old "saddle-bags" with his physic, which quite as often killed as cured.

Latter day society has wandered too far away from nature, in every way, for its own good. Our grandfathers and grandmothers lived wholesomer, purer, better, healthier, more natural lives than we do. Their minds were not filled with noxious isms, nor their bodies saturated with poisonous drugs.

Is it not time to make a change, to return to the simply vegetable preparations of our grandmothers, which contained the power and potency of nature as remedial agents, and in all the ordinary ailments were efficacious, at least harmless?

The proprietors of Warner's Log Cabin remedies have thought so, and have put on the market a number of these pure vegetable preparations, made from formulas secured after patient searching into the annals of the past, so that those who want them need not be without them.

Among these Log Cabin remedies will be found "Log Cabin sarsaparilla" for the blood; "Log Cabin hops and buchu remedy," a tonic and stomach remedy; "Log Cabin cough and consumption remedy," "Log Cabin hair tonic," for strengthening and renewing the hair; "Log Cabin extract," for both external and internal application; "Log Cabin liver pills;" "Log Cabin rose cream," an old but effective remedy for catarrh, and "Log Cabin plasters." All these remedies are carefully prepared from recipes which were found, after long investigation, to have been those most successfully used by our grandmothers of "ye olden time." They are the simple, vegetable, efficacious remedies of Log Cabin days,

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When death was hourly expected, all other remedies having failed, and DR. H. JAMES was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that CONSUMPTION can be positively and permanently cured. The doctor now gives this recipe free, together with certificates of cures from Physicians, ministers, and other eminent persons, only asking that each remit two 2-cent stamps to pay expenses. This herb also cures night sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address,
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MIAMI VALLEY ITEMS.

now do justice to the subject, I will defer. The brother says:

"When you write again call their attention to the revised version of Mathew which says, "In the evening, as he sat at meat with the twelve," instead of "he sat down with the twelve, etc." Then in Luke 22:16, the revised verison reads, "For I say unto you I will not eat it until it be fulfilled in the kingdom of God." In some manuscript *ouketi* "not any more," is wrongfully used for *ouk* "not" simply, and I am glad to see that the revised edition makes the correction. You see where it puts them. Christ says "I have desired to eat this (coming) Passover with you, but *I shall not* eat it until it be fulfilled in the kingdom of God." They say he did. The old version says, "I have desired, etc.," "for I *shall not any more* (after this time) eat thereof, etc."

I am only the spokesman for a large class of Brethren who contend that this was not the Passover.

Again Bro. Brown commences his last article, "Not annihilated, but almost disgusted," etc. This is more unkind than the brother intended, and I feel like apologizing for him, as I know he could not have meant it as it sounds, and as it reflects and wounds. I have carefully read over my reply that brought this forth, and I cannot see where I have disgusted. I have discussed this subject fairly. In my criticisms I am respectful. Then why should our brother say he is disgusted. Bro. Brown, you surely cannot expect your theory to be accepted without investigation. When we give it a thorough investigation you are disgusted. You surely did not mean it in its strongest meaning.

Then, again, your remark that I only float on the surface of the subject is hardly in place here. Come, brother Philip, give us the credit of being honest and able to do a little thinking too. If I differ with you, I must not necessarily be an ignoramus. This surely is a mistake of judgment. You know how we despised that kind of overbearing spirit in the old church. We should try to avoid it among ourselves. We love the privilege of free and untrammelled expression too well to be running in the channel that we dare not express our views without being thought ignorant. I think an opponent's assertion is as good as mine. It is the amount of proof that backs it up that gives it strength.

I love discussion because I believe it is the way by which truth is developed. So let us throw all the intelligence and charity into our controversies so that good may result. Bro. Brown may be right, but I cannot see it, and want all the proof that can be produced.

In No. 44 he concludes with, "Wise men sometimes change, but fools never." It is not true that change is always a sign of wisdom, and that not to change is a sign of being a fool. Individually I would willingly change my mind for a better theory.

Here again, I want in self-defense to criticise my brother's action about the word "Synoptist." I consider his confession in last number rather contrary to fairness in a religious discussion between brethren. In No. 44 Bro. Brown said:

"Why Bro. Mason calls Matthew, Mark and Luke 'Synoptists' I am unable to understand when the fact is they give a straightforward account of the facts as they transpired, and if there is any Synopticism in the case, to my mind it is in John's account, and not any of the others. Right here I call on Bro. M. for an explanation. Perhaps I do not understand what he means by Synoptist. It is a word that Mr Webster does not seem to know anything of, and I think an explanation is in order. Come Bro. Ed, tell us what you mean by Synoptist, and the first three evangelists are such.?"

I appeal to our readers if I was not justified in giving the information, which I thought was honestly and sincerely asked for? I thought I detected in this assertion a suspicion that I was using a word without knowing its meaning. I gave a full rendering of the word, and then judge of my astonishment when I found our brother was not sincere, but threw it out as a bait. Is this fair argument?

Then comes the confession: "For Bro. Mason's special benefit I will tell him that I was not ignorant of the meaning." Now I do hope that our discussions will not run in this channel, when instead of trying to get at the truth, we use subterfuges to trip each other up. This may do for politics, and I am sorry it is even practiced there; but in religious controversy we should not allow it. I am honest in these controversies, and enter into them for the development of truth.

EDWARD MASON.

A man who has practiced medicine for 40 years, ought to know salt from sugar; read what he says.

TOLEDO, O., Jan. 10, 1887.

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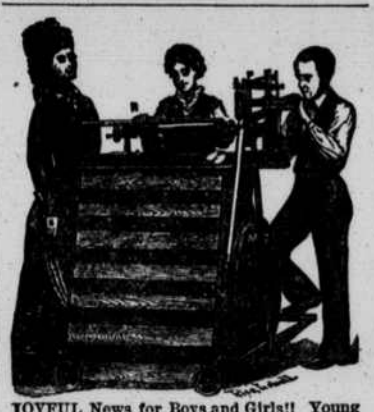

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Time Table taking effect Sept. 2, 1888

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2:05 P. M., No. 4, daily, St. Louis Limited for Jamestown, Hornellsville, Elmira, Binghamton and New York. Pullman buffet sleeping coaches for New York.

1:01 A. M., No. 8, daily, New York Express, for Jamestown, Hornellsville, Elmira, Philadelphia and New York Pullman buffet sleeping coach to New York, and Pullman buffet drawing room coach from Hornellsville.

5:35 P. M., No. 26, Accomodation, stopping at all stations, daily, except Sunday.

9:04 A. M., No. 38, daily except Sunday, Galion to Kent, stopping at all stations.

WESTWARD.

5:29 A. M., No. 1, daily, Chicago and Cincinnati express. Pullman buffet sleeping coach to Cincinnati.

12:07 P. M., No. 5, daily, Chicago and St. Louis Limited. Pullman buffet sleeping coach to Chicago, Cincinnati and St. Louis without change.

8:33 P. M., No. 3, daily, Pacific Express, Pullman buffet sleeping coach for Chicago, also Pullman sleeper for Cincinnati.

5:35 P. M., No. 7, Accomodation, daily, Kent to Galion stopping at all stations.

9:40 A. M., No. 11, daily except Sunday, Kent to Galion, stopping at all stations with connections for Columbus.

1:20 P. M., No. 27, daily except Sunday, Kent to Galion, with connections for Columbus, stopping at all stations.

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